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In the name of God

Amen.



I HATH
bin an olde
prouerbe of
proufe (right
honorable &
dearly belo-
ued &c.) *Ve-
ritas odium
parit*, That

Flatterie breedeth frendship, & Truthe
bringeth hatred; and therefore it hath
wanted no maner of practise, bycause it
is of so good experience both in Courtes
and Countrey, and I woulde to God
not in the Church it selfe. Neuerthe-
lesse, as the true minister of God ought
to keepe himselfe vnspotted and vnde-
filed from all offences: so especially must
he be free from the great contagion of
so foule a faulte, alwayes registering

A. y.

and

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Gal. 4.

Math. 6.

Acts. 4.

Math. 10.

and remembryng y^e goldē sentence woꝝ
 thy an Apostle. If I were a māpleaser,
 I were not the seruaunt of God. And y^e
 none can serue two maisters, our mai-
 ster himselfe hath taught vs playne y^e
 nough in y^e Gospel, that God and Man
 oꝝ Daimmon, that God and Ba-1 oꝝ Be-
 lyall, can at no hand be serued together,
 foꝝ God must be serued alone: so y^e Pe-
 ters saying is fyꝛme, and out of questio
 true, that whē both cānot be serued to-
 gither, it is better to obey GOD than
 Man: & the reason foꝝ conclusio is very
 great: Foꝝ it is a fearefull thing to fall
 into the hands of God: a moꝝe perillous
 lapse by oddes to come into his fin-
 gers who can deale with body & soule,
 & cast both into Hel than into y^e danger
 of mā, be he Prince oꝝ Tirant whatso-
 ruer, who cā but prison oꝝ persecute the
 body only, but must let the soule alone.
 Wherfoꝝe it is mete that we being ra-
 uished of al outward respectes, & setting
 before our eyes the feare of God only,
 shuld

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Shuld wholly employ our selues vnfa-
nedly to please him, & to speake those
things chiefly whiche shal be most ac-
ceptable vnto him: for loke how the do-
ctrine of the Prophets & Apostles doeth
concerne you, & so y^e cōmandemēt of god
to thē, reacheth vnto vs: & though they
wer al dead & gone long agoe, yet God
is alīue stil, & his word endureth for e-
uer: & as there is no other doctrine for
you, so is thereno new cōmandemēt for
vs. Loke what authoritie they had thē, &
y^e same haue we now, though not in the
same sort, nor after the same measure of
giftes, yet al of the same grace and spi-
rit, as you may read Ephes. 4. He gaue
some Apostles, some Prophets, some E-
uāgelistes, some Pastors. &c. Al the pro-
phets hadde not like giftes, nor all the
Apostles equalitie of graces: yet hee
that had least was a Prophet or an A-
postle, as wel as he that had moſte, by
cause of the same spirite, or else shoulde
ther be *Magu & Minus* in our ministers.

For it was
extraordie-
narye.

Peter is
not chiefe
Apostle,
then in re-
spect of his
Apostles-
ship.

A. 14.

Now

Now because their giftes be diuerse,
 some moze, some lesse, according to the
 proportion and measure of Gods spirit,
 thereafter is oure portion: and yet all
 that are lawfullye called and orderly
 qualified, are the vndoubted Ministers
 of the Lorde: and (howsoever you will
 answere the contrarie) it is as truely
 sayd of a Pastor now, as it was euer of
 any Prophet or Apostle the, He that re-
 ceiueth you receiueth me, & the contra-
 ry, He that refuseth you refuseth me.
 Therefore, how base and simple so e-
 ner we seme, we are the ambassadours
 & seruants of god.

Luke. 10.
 Verse. 16

106.

Two principall notes doe arise by
 due consideration of this that I haue
 sayde. Firſt, that againſt flatter-
 ing falſehode, we vse faithful flatneſſe. Se-
 condly, that contrary to childiſhneſſe &
 folly, we ſhe we wiſedome and discre-
 tion: and theſe beeing ioyned toge-
 ther, are the moſte neceſſariest of all
 the

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the number of graces, whiche concerne
a Steward, without the which he shall
doe his maister but simple, small, and
very slender seruice. Wherefore saying
one Chriſte is the ſoule & ſubſtance of
all Scriptures, the only marke of both
Prophets and Apoſtles, and the onely
matter of all their doctrine: as Paule
curſeth all aftercommers that ſhall
Preach any other Goſpell, yea though
he be an Angell: ſo he pardoneth no
predeceſſor that hath broched any other
doctrine, though he were a Prophete.
Let vs then with Truſtineſſe (the firſt
note) ioine Wiſedome, the ſecond alſo, as
two legges to goe withal, or handes to
labour in the harueſt of the Lorde. I
am not here to giue out anye rules, or
to preſcribe preceptes of wiſedome, for
I am not ſo ſkilfull to teach that way:
I had more neede learne a great deale.
Neither is it my purpoſe to reprehende
anye of my brethren, for I knowe no
ſuch cauſe, and if there were, yet as this

A.iiij.

place

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place is vnn̄xtest of any, so is my person vn̄syttest of all: only this I saye at a venture, I would we were al as wise as I hope we are faithfull: and howsoever we excuse our selues before God, we can not iustly be accused among men, no not y^e carping enemie himselve, who com̄meth for the same nonce, can conuince vs the contrary, but that wee keepe touch with the veritie w^ritten, & speake wisdom, not of mā nor *Apollos* Oracles, nor inuentions and fables of mans brayne, but the infallible truth of the holye Ghost. Wisdom is to deuide & cut the word kindly, to breake this bread skilfully, to giue euery man his portiō as a good dispōser, to the godly counsaile his part, to the weake comforte his, to the wicked correction hys, to the obstinate condemnation his, for so the word is profitable, and the word is plentiful, euē for euery sore a salue. And howsoever I shall deale in diuiding, I am sure I am well ynough for
the

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the choosing of my texte, for while I thought to fynde a plaister for the fete, I saw the head diseased, and finding the whole body in the same pickle, I knew not what to doe: full fayne I woulde haue deliuered anye peece of scripture rather thā this, but I could not so ridde my handes of it, till it hadde passed my mouth: turne whether I would, and euery place was lyke vnto it and plentifully expounding it, so that whylest I soughte a texte, I founde a Sermon, A Sermon of the Prophete Sophonye to Israell. I praye G O D make it a profitable Sermon to London. Amen.

Giue me leaue therfoze to be plaine I praye you, for I professe no other thyng, and if I could otherwise, yet of purpose I would deceiue all such curious commers, as neyther hunger nor thirst after righteousness, but with itching eares delight themselves wth strāge things which are forespoken of in

E. v. the

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the.2.Tim.4. And it shall be a good note
 for me now, and for al my bzæthzen for
 euer hêereafter that are planted in thys
 Citie, to be knownen by this marke
 of playne speaking: not that familia-
 ritie in you hathe bredde contempte in
 vs, for there is no suche cause but that
 your contempte of God shoulde bræde
 boldnes in vs which are his ministers:
 and there is such a commaundemente,
 and therfore as we see more than other,
 so are we bound to say more, except you
 would haue vs see all and say nothing.
 And though hêere I shall say nothyng,
 but that that hath bin sayd, yet that is
 no shame to me. But I woulde fayne
 knowe of all that hath bin sayde, what
 hathe bin done, whiche is, or may bee a
 great shame for you.

Desperate were the dayes of Jere-
 mias, wherein superstition and sinne (as
 two scorpions) were growen so ranke,
 that high time it was for the very safe-
 gard of Gods remnant, that the sounde
 of

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of vengeance, the exclamations of woe, and terrible threatnings of God, shuld be giuen out to terrisye and staye as many as he had appointed to repent. And oure age being in no better case, but well worse, hath extreame neede of exhortation, and exclamation of the like woes and curses, to stoppe (and it maye be) the intollerable abuses of our time, to turne (and it be possible) our stubborne and stony hartes at length vnto the Lord.

It is lamentable (my bethzen) that the husbandmans coorne can fynde no good ground, but the enimies takes not sowe but shed and scattered, doe yet take roote, prosper and pꝛeuayle, to the vtter choking and smothering of the Lords harvest. But as where the word is not pꝛeachd, there the people perish; So where it is plentifully deliuered, and the people wilfully negligēt, there is deepe damnation and vtter destruction shortly to be looked for. Our Sa-
uour

Mat. 9.
Verse. 37.

our truly sayd, the Haruest is greate,
and the labourers are fewe: let vs fol-
low his counsell therfore & pray the Lorde
of the haruest, to sende in more payne-
full and faithfull labourers, leaste the
Woze of the woodde doe rote vpp the
hyne, leaste the cockle doe ouergrowe
the corne, leaste the Diuell make ha-
moke of altogether. And in this pray-
er, let vs commende vnto him, his vni-
uersall Church, and specially England
and Irelande, and herein particularlye
our most gracious soueraigne Queene
Elizabeth, and all hir moste honourable
Counsellors, the whole ministerie, and
euerye priuate member of his body,
praying for the reste, that in his good
time they may be plated in, or else sup-
planted out, that if they wil neuer bee
good, that they may yet neuer do harme
vnto Israel which is of God. Amen.

Wo to that abhominable, filthie, *Text.*
 and cruell Citie, she heard not *Zophony 3*
 the voice, she receiued not cor-
 rection, shee trusted not in the
 Lord, she drew not neere vnto
 hir God, hir Rulers within hir
 are as Roring Lions, hir Iud-
 ges are as Wolues in the eue-
 ning. &c.



This Terte maye well
 be deuided into foure
 partes as it lyeth, and
 seeing the words them-
 selues doe leade me to
 so good an order, I will
 contente my selfe, and not seeke to be
 wyser than the holy Ghost.

The firste and principall parte is a
 greuous accusation of the whole state
 of Ierusalem both for life and reli-
 gion.

Secondlye, an enumeration of
 the

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the particular causes thereof.

Thirdly, a reprehension of the persons, but especially of Magistrates and Ministers. And fourthly, a denouncing of woes and plagues against the.

For the firste, it is wonderfull to see, that nothing will doe the wicked anye good. And agayne, there is nothing can doe the godly any harme. All the woes in the world will not make the wilfull once to beware, but to the faithfull seruante of God one worde is ynough. When the Lyon roareth, who quaketh not? and when God threathneth, who is not afrayde? Whipe open were all the Prophets mouthes, and euery one cryed woe, but words are but winde, and will not preuaile with the wicked, who are swoyne to sinne, and solde ouer to worke wickednesse without measure. And Gods owne children sometymes are taken tardy too, and threathninges are in vaine euen to the. But as where wordes will take no place, there blowes

Amos. 3.
verse. 8.

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blowes must be put in proof. So where one noz other can dos anye good at all, there remaynes nothing, but a horrible expectation of destruction. Nevertheless, the verye reprobate and cursed wretch should quake at Gods checke, who though he haue no holde noz hope of Eternall life for lacke of faith, yet to auoyde the verye bodily plagues and miseries of this mortall life, shoulde tremble and shake at his irefull and fearefull Judgements.

Gods thzeatnings haue a twofolde operation and effect: the one in the chosen, and it toucheth them verye nere, and turneth their hearts, and humb'eth them in all their soule, as Ninuie may be a liuely example: the other in the wicked, and they are made more obstinate, froward, and hard at the heart, and thereby more incrusable, as the example of Pharao in Egypt doth testifie.

Ionas. 3.
verse. 5.

Exodus. 9.
10. Chap.

It is and hath bin euer a mercifull manner of our God, to speake befoze he strike,

Ioel. 2.
verse. 13.

VVhatso-
euer a man
sevveth,
that shall
he reape.
Galath. 6.
verse. 7.
As Adam
and Cayne
did.

Strike, and he is not by & by at a worde
and a blowe neither, but giueth time
and space for repentance: but and hys
patience be wounded once, then hys
wzath kindleth as the coale, and fla-
meth as the fire, and no man is able to
abide the rage therof. Flintie and per-
uerse were this people, and this Pro-
phet pꝛeached not amongst them: hee
was one of the last that pꝛeached to
them before their captiuitie into Ba-
bylon. Yet I trust better of you, and
pray better for you, and am perswaded
that you will doe those things that wee
warne you of, though we thus speake
as Saint Paule saide of the Thessalo-
niās. 2. Eph. 13. Cap. Let this driue you
somewhat more nere your selfe, that
God will not be mocked, and when hee
accuseth, it is but lost labour to excuse,
and as his word endureth for ever, and
euerye iotte thereof is perfect & to bee
performed, so these woes being a parte
of his word, can not returne in vayne,
but

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The Prophet, yet he perused and read
Jeremies bookes as it saith, and found
out the Prophecie of the peoples capti-
uities. 70. years, which he calles wekes,
that so long Iuda shoulde lye by it, and
that for theyr transgression. And
the Angell Gabriel revealed to him af-
terward, that the Lord in mercy would
yet restore them seven fold again, that
is. 70, times seven. which amounteth to
multiplieth in account to 490. yerres,
and then this Messias should come. Je-
remy here speaketh indefinitely, and
sayth, the time cometh, where the
present tyme is put for the future (as I
take it) not to expresse the shortnesse,
but the assurance of the tyme, when
Christe shoulde come. The Wylse man
sayth, all thinges haue a time, and it is
a high poynt of wisdom to knowe the
tyme of all thinges, but to knowe this
tyme of all tymes, is wisdom of all
wisdomes. The Prophetes foreshewed
it to the Jewes, but yet he was chiefly
receyued of the Gentiles, for he came to
his

Eccle. 3.
verse. 1.

Iohn. 1.

13. 1.

his owne, & his owne knew him not: I pray God for the second triumphant & kingly coming it fall not out so, that to whō he is most preached, they be least prepared. How long was it I pray you y Israel longed to come out of Egypts bondage: and how long looked Juda to be deliuered frō Babilons captivity? But for y great freedom indeed, from y perpetual & everlasting thraldom: by this onely Messias, there were very few or none. Right so play we in these dayes: we are very carefull for the times and seasons, concerning our worldlie affairs. A prisoner duely wayteth his deliuerance: a pientise styl thinks on his freedom, and both keepe iust account of euery day: yea the sicke man leteth not one houre escape, nor misseth not a minute, but styl longeth for his health: but for our great deliuerance & departure hence, it is not only the last but the verie least care: when friends & Phisitions forsake vs, we trust yet in our selues, for no man is so olde, but
be

he thinks he may be older: and no man is so sick, but he hopes he may recouer: and the last messenger shall styll be for the Synister: the daunger sure is verie great, and euerie man is not sure to be at Chzistes right hande iuste when he dieth: and repētance is not in our own hands: thou trustest to thy ende, & thy end bringeth distrust, for the greatest assault is in thy weakest estate. As I would not haue any mā to distrust god, no not specially in the ende: so woulde I not haue any to tempte God, and trust onely to the ende: and yet I saye all is well that endes well. This example is plaine inough of Chzistes cōming to the Jewes, prophesied & prophesied againe, and yet not vnderstood. So the naturall example of our mortallitie, and dayly dropping away, might moue reasonable men to take hede, & if warning woulde serue, to teache vs to watch & waight for his comming, or to be prepared & prouided for our going.

Sayth the Lord. Loke what the Lord

is.

hath

Where the
Philoso=
phet endes
the Philisti=
on begyns,
and after
the Philisti=
on, commes
the Diuine
when sen=
ses and all
are gone.

hath sayde, and that is sure to come to passe in al pointes as he hath sayd it, for God is not as man is, mutable in repen-
 ting his promises, albeit he is sayd to repēt that euer he made man. Gen. 6.
 It is but to expresse the hartie hatred he beareth against sinne, & against their sinnes of the olde woꝛlde: oꝛ else why do we so confidently buylde, and constantly assure our selues of the inexpli-
 cable comfort of euerslasting saluation: but bicause of his woꝛde which is im-
 mutable: & hath he sayd it: nay, he hath swoꝛne it, he that commaunded the hea-
 uens & they were made, and but spake the woꝛde and they stode fast, standeth styll vpon his honour, and wyll perfourme what he promyseth. in num-
 ber waight and measure, as he hath gi-
 uen his woꝛde for some testimony, and examples. Why dyd not the fyre con-
 sume those thre thrust into y^e burning Ouen, was it not hote enough: oꝛ did it not burne, when the verie flames did lycke vp those toꝛmētoꝛs that put them
 in?

Heb. 6.
 verse. 18.
 Psal. 33

Daniel. 3
 verse. 25

in: and what is the reason but y^e it shall
 be so: and why did the Seas so spie the
 Lord: why ranne they backe and were
 afraide, & became as a wall to Israel,
 and ranne together againe to drowne
 Pharao & all his host: 114. Psa. but this
 that it shall be so: Why did not the Ly-
 ons in they^e den, snatch Daniel rather
 befoze he came to the grounde, & teare
 him in peces, than lye styll befoze him
 as Lambes, & no Lyons: but this, y^e wa-
 ter may not wette, though it be a great
 Sea: fyze may not heate, though it be a
 flaming fyze: many Lyons, many hun-
 gry Lions, may not touch a seely man,
 when the Lord hath sayde it shall be so,
 fo^r heauen and earth shall perishe, and
 banish as a scroule, but his wo^rde en-
 dureth fo^r euermoze.

psal. 14.

Daniel, 6

math. 23

That I wyll raise vp the right braunch
 David. This alludes to that rayfing of
 seede to a mans brother, if he dye with-
 out issue, as it is in the lawe. Werc we
 must note, howscener God promised
 to Adam, the womans seede shal bzeake

B. iij.

the

the serpent's head. Gen. 3. Howsoever
to Abraham in blessing I will bless thee,
and in multiplying, I will multiply thy
seed as the stars of heaven, or as the
innumerable sands of the shore: and
howsoever to David, thy seed shall en-
dure for ever, & thy seat as the Sun, &c.
That is, howsoever the covenantes,
or mercifull promises of God made to
our forefathers, did differ in circum-
stance, yet do they all agree in effect &
substance. Again, howsoever the
Prophets dreamed dreames, or saw
visions, whether they prophesied some
plainer, some darker, some as it were
farther off and mysticall, some more e-
vident and neare, as the spirit gaue
them utterance: Yet all inspired from
aboue, spake in effect one and the same
thing. And there can not be founde any
contrarietie in all the doctrine of the Pro-
phets of God, that is possible to be in the
spirit wherewith they were inspired.
The marke they all shotte at, is Jesus
Christe, the ende of the whole lawe and
the

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the Prophets which were vntyll Iohn:
and this partycular Prophecie which
I haue in hande, as I tolde you, con-
cerneth the pacte or couenaunt with
Dauid, but not in the Jewish sense.
But looke howe it was promysed of
God, so is it prophesied of Ieremie, and
right so hath it bene perfourmed in Je-
su Chryste: for the vnitie of Gods spi-
rite is styll one, and indiuisible as the
dietie. Why, some Iewe may object, is
it not plaine: that Salomon, Ezechias, Obiecti-
and Iosias, being lawfull Sonnes and on.
succeeders of Dauid, were raysted of
God as righteous bzaunches: I aun-
swere, that it is God in deede, by whose Solut.
power all Princes do raigne, and
thzough his authozity they haue their
seates: It is he which rayseth them vp,
and raseth them out againe at his plea-
sure, which turned out Nabuchodoner
as a Beast in his iustice, and in 1. Esdr.
his mercie made the sheephooke of his
seruaunt Dauid, to be a Scepter ouer
Israell. But all that propagation or
B. iij. Princes

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Princely posterity rayſed of God, was not without the meanes of man : and this is immediatly of God him ſelfe, a great difference . And if you wyll go further , and aſke howe this bꝛaunche ſhould be rayſed then? I aunſwer, that firſt you muſt circumciſe your hartes eares, leaſt you thinke it an impoſſibilitie, as Nycodemus thought of a māſ regeneration: ſo you hauing y^e bayle of fleſhlineſſe, and the ſoyeskinne of filthineſſe, ſhall vncleanlie and groſely imagine of this bleſſed generation oꝝ rayſing: ſoꝝ carnal man ſauoꝝeth not thoſe thinges that are of God .

This done , I ſaye he was begotten of God , conceived by the holy ghoſte, incarnate in the ſanctified wombe of y^e Virgin Marie , even in the fulneſſe of tyme according to the Scriptures: and it is parte of the Articles of our Chꝛiſtian beleeſe : which none of all Dauid's poſteritie coulde ſaye , no not he himſelfe, ſoꝝ he was conceived & boꝝne in ſinne.

But

Iohn. 3
verſe. 4

1 Cor. I
verſe. 14

Gal. 5

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3^d

But here maye a more strong and mighty obiection be gathered than before as it sameth, and all by my owne saying: for is it lykely, or is it possible, that he shoulde be rightlie called, the ryghteous braunche of David, which came not of the sēde of any man, of all that stock, before so many kynges good and bad, of which euery one yet naturally descended, and were his sonnes after y^e flesh? I answer, though I say he was not begotten of any man, yet I do not say, that he came not of y^e stocke therefore: for Ihesse, Davids father, was the roote. & David as the braunche: Marie the Virgin was the flower of Davids braunche, and Christ our Saviour was the fruite of Maries blossom. Therefore is he called the sonne of David in the Genealogie by Math. i. and often in the new Testamēt, coming in dēde of that Trybe, kyndred, or stocke.

Obiecti-
on.

Solut.

Math. i.

He is called therefore the righteous braunche for thre respectes.

B. v.

First

The cause
why Christ
is called the
righteous
branch of
Dau.d.

First, because he came of the same
kindred by his mother.

Secondlie, because of those degene-
rating bastards, Roboham, Manasses,
and the like wicked Princes, who not-
withstanding, were of his lyne, yet
followed not a foote of Davids wayes,
but defiled his seate, and prophaned
the Sanctuarie, and turned his Scep-
ter another waye. And as he is not a
Jewe, which is a Jewe bozne: no2 he
a true Israelite, which is so called: no2
all are not Abrahams sonnes, that are
after the flesh. Roma. 9. No more maye
they be called ryght braunches of god
Princes, which beare no lyke fruite,
although that otherwise they be their
owne sonnes.

Thyrdlie, he is called the rygh-
teous braunche, in respecte of the good
Kinges also, Salomon, Iosias, Ezechi-
as, and those fewe more, which not
onely were of Davids loynes, but
also dyd treade in hys steppes, and
wal,

walked in the waye of David theyr
 Father, in obedience to the commaun-
 dement of the Lorde, in setting forth
 the true seruice of the G^{OD} of Is-
 raell, in fying the superstitious I-
 dolles, cutting downe theyr groues
 and wooddes, to the ruine and spoyle
 of their Idoll aultares, which farre
 better deserued the tittle of Davids
 righteous bzaunche, than anye of the
 wicked Kinges forespoken of: And
 yet they are not this bzaunche ney-
 ther, but onely, and trulie, and proper-
 lie, it is Iesus the Messias. You wyl
 thinke then that I do to much wrong
 to them which were lawfullie begot-
 ten Sonnes, and laudablie raygned
 Kinges, whiche came of his seide a-
 ryght, and raigned righteouslie in the
 seate to, and yet not the true bzaunche?
 I shall satisfie you, if you marke,
 and that in a worde: I do not denye
 them to be the right bzaunche according
 to the flesh, and so is Christ to, but I
 deny

deny them to be the ryght and righteous bzaunche, for so is Chyriste alone: for such a spygge or stemme, neuer sprouted out, neyther of Abraham, whose Isaack was so increased, nor out of David, whose kinges so succeeded, nor out of all generations agayne, for the fountaine is too fowle, & our pedigree must be fetcht fro Adam which is earth: and this seconde Adam is the Lord from heauē. 1. Cor. 15. And the reason is, that those excellent vertues, and princely qualities of wisdom, iustice, & Religion, in any of those good kinges, the sonnes of David, or in all, it was in them but as shadowes, and vnperfect figures of him in whome dwelleth the fulnesse of all goodnesse, so that he onely and alone, is this ryghteous bzaunche.

Here we maye see the infinite loue of God towarde his Church, neuer forsaking hir, but in hir first fall reuiving of hir with promises: in hir forgetfulness, reuiving of hir with prophecies, that

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that the myght styll hope, and not be
confounded for ever. And if the Patri-
arkes and men of God, in elder tymes
receyued such plentyfulnesse of ioy and
gladnesse, in the onely promyse of the
Messias, whereby their faith was full:
What flowing, and ouerstreaming
vnmearurable comfort should we reape,
to whome those prophecies do myn-
ster more, than to the Prophetes them-
selues. 1. Peter. 1. For kinges and Pro-
phets haue desired to see what we haue
sene, and yet sawe it not, but in the
promyse only. Luke. 10. They lyued in
the tyme of the promyse of this branch:
and y Apostles lyued as it were vnder
the shadowe of his leaues: but we lyue
as vnder the fruite it selfe. For the
tyme of Grace, the longer, and the la-
ter it is, the more mercifull it is to
them that shall be saued. And how
gracionlie he hath dealte with vs of
Englande besides, maye not passe vn-
spoken of in planting a ryght branch
to raygne ouer vs, not a bastarde
branch.

Englands
happinesse.

b2amble , as Abimeleche was , the
sonne of a bonde woman , as ye maye
reade, Iudges.9. The Vine, the Oliue,
the Palme , the Figge tree , and the
rest, chose a B2amble to be their king:
Who beganne with murther, raigned
in crueltie , and dyed in bloud . But
ouer vs hee hath planted a peaceable
Prince , the ryght b2aunche of hir
royall Father , and mooste wo2thye
King , Henrie the eyght : keeping all
good steppes of hir p2odecessors , going
farther in Religion than many of the,
(if not than any of them) . The Lorde
leade hir farther , styre vp hir coun-
sell to comfozte hir , strengthen hir
kingdome to keepe hir , lengthen hir
lyfe longe to raygne ouer vs : And
though I maye not saye as the Olyue
tree to beare fruite , yet to florisse as
the Palme , to be freshe as the Law-
rell , to be stronge as the Oake , to
sp2eade ab2oade as the Cedar , and to
be an olde Tree of continuance , as
the Cyp2e : and though she be fruitlesse
one

one waye , yet fructifie hir **W**orde
many wayes , with good and faythfull
subiectes , that thee and wee , as well
grafted b;anches maye abyde styll in
the stocke , and tarye in the Vine , and
fructifie by the operation of Gods ho-
lye spyrite vnto eternall lyfe in Iesus
Christ. Amen.

V Which King shall beare rule. Here
he is proclaymed Kyng by the **P**ro-
phete, heade of his Church, and **P**rince
of his people. Trayterous are all other
heades then , monstrous, and rebelli-
ous of King o2 Caesar , o2 Turke , o2
Pope , o2 Denyll, lyfting them selues
aboue this King, which must beare all
the rule . He is sayde to be our **P**ro-
phete , our **P**rieste , and our King : a
Prophete , being a fulfyller of all that
they spake , and the ende of them : a
Priest, to fynishe all the Sacrifices of
the olde Lawe, by one sufficient and
most blessed oblation of his owne body
vpon the Crosse: a King, by rulyng and
gouerning his Church , hauyng full
authoritie

Psal. 45.

aucthoritie alone ouer the same, being annointed not with the confections of balmes or spices of swete odors, but with the holy Dyle of gladnesse about his fellows.

Obiection.

But what rule bare he, some wyl say: could he come simpler than bozne in a Hanger, despised of the Doctors, had in derision of the multitude, spytted on, and most spitefully dealt with, all? alas, what crowne ware he, but a crowne of thornes? or what King was he, being so poore, & so persecuted, that it was not possible it shoulde be he that is here prophecied. Thus they looking for a Princely appearing, in power, aucthoritie, and wealth, and to haue an earthly kingdome restored (as they dreamed) receyued not the King of Kings: and therfore though they aske for the Daye of the Lorde, the Daye of the Lorde, yet haue they nothing to doe with it when it commes, for it is darknesse and no lyght vnto them. And yet as naked, poore, and simple, as Chyriste
his

Amos. 5.

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bulles, are all beasts, which thinke that God and Idols, the Sacrifice and the Sacraments, Circumcision and Baptisme, the lawe and the Gospell, nay that fleshe and the spirite, and God and Man may be ioyned together, are but commō pedlers and patchers of Christ coate, which had no seame in deede: this is to buylde but with vntempered mortar, and to bodge vp a house, which will neuer abide the triall. Wherefoze my counsaile to you all is, that as many as finde themselves faulty, doe presently yeelede in their hartes to the Souerain- tie of Gods holy worde, betake themselves wholly to reade it, to heare it, and to meditate there in, which is all sufficient to instruct vs, and able to saue our soules: that wee vomit out all superstitious poynts contrary therevnto: that this be the line and leauel of al our life, the touchstone of all truth, whereby Antichrist and his adherēts, that is, the Pope and his hyzelings are described

C.

and

A godly Sermon.

and conuicted, and The Lambes of
Chriſtes flocke, nourished, comforted,
and preſerued for euer.

Couetous
Atheiſts,
but if of any
ſide, of Pa-
piſts, for it
is moſte
gaineſull.

For his
ovne cō-
ſcience is
againſt him
Iames. 4.
verſe. 17.

And there are a thirde ſorte who
haue embraced this preſente worlde,
and therfore haue made ſhipwacke
of Conſcience, and theſe ſayle frank-
ly to Spayne, to Rome, and Hell
had any vauntage, I thynke ſure-
ly they woulde venture a voyage.
This was touched the laſte Sunday,
and I had bene well preuented in it,
if ſickneſſe had not otherwiſe hindred
mee: yet this I adde, the ignoraunt I-
dolatrer is moze excuſable farre, for
thou doſt it with a Conſcience of e-
uill, and to hym that knoweth howe
to doe well and dothe it not, to him
it is ſinne with a witneſſe. Iames. 4.
Agayne he is but a ſimple Idolatrer,
but thou a double and Diueliſhe diſ-
ſembler bothe befoze God and Man.
But ſome will ſay vnto mee, and you
were there you woulde tell mee ano-
ther

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ther tale: I cannot tell what I would
doe, but what I and thou shouldest
doe that I canne tell: I will not bragge
befoze the battell, no: triumphe befoze
the victorie: I thanke **G D D** I am
not there, but that is no pæce of ex-
cuse foz thee, and if thou were but a
beholder of suche Sacrilege, yet (*salua*
Conscientia) with a saufe conscience thou
muste not bee silent and so betray the
truthe. But and thou become an ac-
to: once, and doe participate wyth
them, if thou dzyne but one droppe
of the Chalice of the whoze, it is toppe
full of deadly poyson: or if thou breake
bread at the table of Devils (foz dzyne
thou canst haue none) what lepo:ous
case is thy whole soule in, the poyson
whereof though many haue concea-
led foz a tyme, yet hath it boyled and
broken out, at the length, to the destru-
ction of they: bodyes, and fearefull
daunger of they: soules.

So playde
Peter vvhē
he sayde he
vould die
befoze
deny christ.
Math. 26.
verse. 35.

That is,
swallow
any iote of
hir pestilē
doctrīne.

Papistes
proue tray-
tors apace.

Yet many thynke they may safely

C.ij.

do

A godly Sermon.

doe it and keepe their conscience clere,
as they beare themselues in hande: but
as well may they denie Christe on
earth, and as safely too, whome he hath
surely promised to denie in heauen.

Math. 10.
verse. 33.

Iohn. 4.
verse. 24.

1 First, though God be a spirite and
must be worshipped in spirit and truth,
yet the body belongs to God also, bothe
bycause he made it, and chiefly now be-
cause he hath redeemed it. Wherefore
doth the Scripture else commaund our
handes to be lifted vp, & our knees to be
bowed downe, but that it is vnlawfull
to offer them to any seruice of Satan?
But if you wil needes stande in it, then
must you condemne Sidrach, Misak,
and Abednago: you must count all the
Martyrs soles, and the prophet Dauid,
who sayde, he woulde not once name
their Gods in his lippes, nor mention
them in his mouth.

Psa'm. 16.

2 Secondly, if I should graunt that
God is to be worshipped with the hart
onely, yet it must be with a single hart

I trust: but that is a double harte that speakes one thing and dothe thinke another, whose minde is cleane contrary to his mouth. For all the members of the body are but ministers & expressers of the minde, although the tongue be chief thereof: faine I see they would serue God and Man, and they are answered by Christ himselfe, it cannot be.

Thirdly, if they will needes gyue their soule to God, and their body to the Deuill, let them be sure that God will haue eyther bothe or none: for as he made bothe, so hath his Sonne bought both: so that as the soule and all hyz powers are due vnto God, so likewise the body and all his partes are deepe in dette and bound vnto the Lorde, to serue him in holynesse and rightuousnesse al the dayes of our life. But these good felowes incline toward the errour of the Manichees, & make two beginnings, god & the deuill, but in truth they are rather *Atheists*, which serue no God at all, ex-

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Gods ser-
uice requi-
rith a
vvhole and
perfect mā.

cept their belly be theyr God, or else it
is so by halues, with suche lame know-
lege & rotten faith, with such a wounded
cōscience & a wicked harte, as it is dete-
stable & abominable before the Lorde.

I will say nothing of Gentlemē tra-
uelers, y hold in good sadnesse this diue-
lish opinion, *Cū fueris Roma Romano viuio*
more, whē thou art at Rome liue after
y Romish maner: but they learne their
lesson so perfit there, y a great number
cānot forget it here: & therfore let them
reinēber another saying, *Roma recipit bo-*
nos reddit malos, Rome receiueh good mē
but returneth cuil mē. Wel, that I may
tell you what I thinke & no more, sure-
ly a mā may be a very naughty person
& yet a good seruant (I speake it not to
maintayne unhappinesse, God forbid)
but he cā neuer be a right Romaine & a
faythfull subiect. For the other matter
wherwith Israel is here to be charged
& England to be condēned, is, that she
answered not in dēde what she profes-
sed

sed in word, & for ourselues it is past cry
(I fear) for we are both helples & hope-
lesse in this point, & therfore they for al
their fayre lookes & Pecoocks taile, were
yet abhominable & filthy Hypocrites, &
curled in the sight of God, such as a
Strumpet neuer so richly deckt, & it be
with purple beluet, stincketh the viler
rather in the sight of honest matrones:
for there is no vice more pestilent, than
that that is like vertue: there is no such
Judas kisse, as with an Apostles face:
there is no suche deceyuing Diuell, as
like an Angel of light: & there is no such
dissembling citie as Ierusalē for hypo-
cristie. Therfore I pray you was christ
so gētle to Publicanes, ouer he was to
Pharisees: & why is God so earnest to
Israel, in y.^{1.} of Esai. Why offer you so
many sacrifices: I am ful of your burnt
offerings, I haue no pleasure in the
bloud of bullockes, I hate your newe
Moones, I cannot alway with your sab-
boths & solemne meetings, I am wery

And yet he
comanded
them.

C.iii.

at

Psalm. 50.
verse. 16.

2. Timot. 3.

at my hart with them, offer me no more oblatiōs &c. but that the seruice of God apointed by those sacrifices was vtterly peruerterd, & no truth in their dealings: There is nothing prouoketh god more, thā when with a cloke oꝝ colour of religiō his people shall wallow in sin oꝝ superstitiō. Read p̄. 50. Psal. Unto the brigodly man, sayde God, why doest thou preach my lawes, & takest my couenant in thy mouth, wheras thou hatest to be reformed, & hast cast my woꝝdes behind thee? So be you well assured, ȳ it is not inough to haue a gospel in our mouths, but we must expresse the truth therof in our liues: it is not inough to haue a name of a Christian, but to be founde a Christiā in dēde. Many haue a shew of godlinesse saith S. Paul, but they haue denied ȳ power thereof. If nature helped not Abrahams owne chilozen, but bycause they lacked Abrahā's workes, they are called Devils sonnes, John 8. alas what shall a naked name without

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out vertue, a bare tytle without veritie, profite vs at all: Doth not Chyriste fozetell of such in the day of iudgemēt: who haue done manye thinges in his name, and yet when all is done he knoweth them not: Math. 7. Surely the blinde charitie of Papistes dothe laye soze to the lame and halting saythe of Chyistians: Our knowledge shail but helpe vs to Hell, if we do not that wee know: for the seruaunte that knoweth his maisters will and doth it not, must looke for many stripes: and to whome moze is giuen, moze is to be required. We haue receyued plentifully, but if we yelde barrenly, Chyriste cursed a figtree, surely he will not spare thee. The Authoꝝ to the Heb. 6. sheweth, that the ground that drinketh in the deaw, or receyueth the rayne falling oft vpon it, and yeldeth fruite, is blessed, but the barraine and vnfruitfull is to be cursed and burned. The Are is at the roote of euerye tree, and iudges

Math. 7.
verse. 22.

Hebr. 6.
verse. 7.

Vnfruit-
full earth
vwithout
vwater, so
vnfruitfull
man vwith-
out the
vworde.

C. v.

ment

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ment is not farre, & by his fruit shall e-
uery mā be knowen, & no fruite aswell
as naughty fruite, is both for y^e flame.

It was abhominable befoze God for
Israel to sweare, *the Lord liuesh*, & yet to
deceyue, Jer. 5. to fast, and yet to do no
lesse violence: to wash, and yet to be vn-
cleane: to sacrifice, and yet to sinne: to
keepe Sabbathes, & yet to tumble in al
sensualitie. For swearing, it was neuer
so comon, & custome maketh it nothing
in these dayes, in chery place, in euerye
person: y^e magnificēt name of God, who
is glorious, great, & fearefull, is tossed
to & fro as a tennis ball, & that for very
trifles. The Jewes yet whē they heard
blasphemy, woulde rend theyr clothes.
It woulde græue a Christian hart to
heare at euery word an othe, at euerye
lye an oth, bying & selling is not with-
out lying and swearing, but if y^e mouth
y^e lieth slayeth the soule *Wisd. 1.* what
deepe damnatiō euen in the nethermost
hel remaines for the periured person?

There

Esa. 58.
verse. 4.

And there-
fore not
without
sealing.

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There would be some erquisit punishment for such helhoundes, & seeing God wil not hold them guiltlesse, lette al Magistrates that feare God condemne the to some paine, for they are past shame. And bycause I spake of Sabbathes, knowe you y every day is a Christian Sabbath, yet one amongst the rest was specially comanded to the Iewes, and commended vnto vs both to rest our bodyes & our beasts: but the chiefe end was for Israel to go to y Sanctuarie, & for vs to come to the house of prayer. The ceremonie of y seuenth day is not muche amisse, and y the number of. 7. signifieth perfectiō, you may ofte reade in scriptures, especially in the Reuelatiō. Of churches, stars, spirits, trumpets, seales, Angels, and al appeared by seauen, as a most absolute & perfect nūber, multiplied in it self, albeit this is somewhat mystical, yet no harme followeth if we say God rested y. vii. day to shew vnto vs y perfectiō of his woꝝkes, & laboured. vi. days, to giue vs an exāple of our bo

Iewes
Sabboth
Saturday,
Christians
Sonday.

A godly Sermon.

Ephes. 5.

vocation. It may be not one of the least causes, that God ceased the seauenth day to beholde the excellencye of his creatures, and though he seeth them alwayes, from whose eyes nothing can be hidde, yet to take delight in their assemblings, singing of hymnes, in their praying vnto hym, and praysing his name, in their reading and hearing his word. And if he looke downe on oure Sabbothes, what shall he finde I pray you: euery daye euill, and the Sabboth worst. Redeeme the time for the dayes are euill. If the Apostle saide so then, what woulde he say if he liued nowe, when the Lord can not haue a peece of a daye, no, scarce of the Sabboth day, which he hathe so charged to be kepte, and straightly commaunded to be obserued: But it was to the Iewes you will say: it is true indeede, for those solemne and ceremoniall assemblies, sacrifices, and feasts: but otherwise there hath bin euer in the primate Church
and

23
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46 311

and from the Apostles, some obserua-
tion of one day among the rest, and for
speciall consideration, albeit the whole
life of Gods chosen is a perpetuall sab-
both, and euery day sanctified, and eue-
rye houre holy vnto them. Assuredly
we come nothing néere the Iewes in
this pointe, for on oure Sabbathes, all
manner of games and playes, banquet-
tings, and surfettings, are very rife: If
anye manne haue anye businesse in the
world, Sunday is counted an idle daye:
If he haue none, then it is bestowed in
other pleasure. *Trahit sua quengue vo-*
luptas, Every man followeth his stone
fanie. And the wealthiest Citizens
haue houses for the nonce: they that
haue none, make shift with Alehouses,
Tauerne, and Innes, some rowing
on the water, some rowing in the field,
some idle at home, some worse occupy-
ed: thus what you gette cruelly all the
wéeke, is worst spent on the Sabbath
day, according to the Proverbe, I got-
ten,

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ten, ill spent: blame not your seruantes if they follow your example, for youre prodigalitie makes them vnthriftie. But what accompt: how answer you? is this the Lordes daye or no: if it be, howe intollerable, nay howe accursed & moſte condemnable are theſe outrageous *Bachanalia*, *Lupanaria*, I can not tell what to call them, ſuch as Heathen menne were euer aſhamed of (I am ſure,) and therfore practiſed better matters, although prophane exerciſes: but ours ſauours ſo of *Venus* Court and *Bacchus* kitchen, that it may rightly be entituled an abhominable and filthy Citie: and withoute doubt London ſhall iuſtifie hir elder ſiſter *Ieruſalem*, if in time ſhe turne not to the Lorde. I ſaye nothing of diuers other abuſes, which do carrie away thouſands, and drowne them in the pernicious vanities of the worlde. Loke but vpon the common playes in London, and ſee the multitude that flocketh to them and followeth them:

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44 312

them: beholde the sumptuous Theatre
houses, a continuall monument of Lō-
dons prodigalitie and folly. But I vn-
derstande they are nowe forbidden by
cause of the plague, I like the pollicye
well if it holde still, for a disease is but
boded or patched by that is not cured
in the cause, and the cause of plagues
is sinne, if you looke to it well: and
the cause of sinne are playes: therefore
the cause of plagues are playes. *Quic-
quid est causa causa est causa causati.* Shall
I reckon by the monstrous birds that
brede in this nest? without doubt I am
ashamed, & I should surely offende your
chast cares: but the olde world is mat-
ched, and Sodome ouercome, for more
horrible enormities, and swelling sins
are set out by those stages, then every
mā thinks for, or some would beleue, if
I should paint thē out in their colours:
without doubt you can scātly name me
a sinne, that by that sincke is not set a
gogge: theft and whozdom: pride and
prodigalitie

An olde
reason.

A godly Sermon.

prodigality : villanie and blasphemie: these three couples of helhoundes neuer cease barking there , and bite manye, so as they are vncurable ever after, so that many a man hath the leuder wife, and many a wife the shynder husband by it: and it can not otherwise be, but that whiche robbeth flatlye the Lord of all his honoꝝ, and is directly against the whole first table of his law, shoulde make no bones of breache of the second also, which is toward our neighbour only. Wherefore if thou be a father, thou locest thy child: if thou be a maister, thou locest thy seruaunt : and thou be what thou canst be, thou locest thy selfe that hauntest those scholes of vice, denmes of Thieues, & Theatres of all leudnesse: and if it be not suppressed in time, it will make such a Tragedie, y all London may well mourne whyle it is London, for it is no playing time, (and euery man bethinke him wel) but time to pray rather : but faith is fainted,

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ted, and when the sonne of man coms,
shall he finde faith vpon the earthe?
Blessed is the seruant whom when his
maister commeth shall finde doing not
playing, but working, and doing not e-
uill but good, for that is our dutie that
are Gods seruauntes, but Sathans
slaues do runne another race.

Luke. 13.
verse. 8.

And cruell Citie. This is the o-
ther parte of his accusation, wherein
whether hee allude to that generall
bzeach of this commaundement (Thou
shalt loue thy neyghbour as thy selfe,)
for as Charitie in this respecte perfo-
meth the law, so Crueltie bzeaketh the
same, and therefore is it sayde on thys
wozd (Loue) dependeth the whole law
and the Prophets, bycause all their la-
bours haue no other ende than to raise
vp our affections, al our desires and de-
lightes to be in loue with God, and to
moue oure compassion and tender bo-
wels in charitie towarde our neygh-
bour: or whether by this woꝝde (cruell)
D. he

he meanes a speciall vice, whiche is
 couetousnesse, euer vniuersall : and
 it is neerer the sense, for that I reade
 in some translation, *Va direptrici ciuitati,*
 Who to hir that is a robbing Citie : It
 was boldly done of Zophony to call
 them all thieues : surely deceypte de-
 serues no better name : and therefore
 as David counsayles you in the sixtie
 and two Psalme, I trust not to
 wrongs and robberies, gyue not your
 selues to vanities, if ryches encrease,
 sette not your heart vpon them.

Psalme. 62.
 verse. 10.

Here is the difference, that Thieues
 steale wythoute the compasse of mans
 lawe, and dye for it, and you doe it
 wythin youre compasse, and escape :
 they in the hygh wayes, you in youre
 Shoppes : they playnely ynough, but
 yet wyth force : you vse no force in-
 dede, but suttletie is youre shifte.
 Well, though the lawe bee on youre
 syde, and layeth no Item to youre
 charge, yet I am assured, the Gos-
 pell

A godly Sermon.

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pell is clære agaynste you : and there-
foze remember the lawe of **G D D**
and hys barre, where though the coun-
trei quitte you heere, yet thy con-
science shall condemne thee there, and
G D D is greater than thy consci-
ence.

Let him
that stole,
steale no
more.
Ephes. 4.
verse. 38.

Couetousnesse is the roote of all e-
uill : that is no euill, but hath issued
out thereof, *Auri sacra fames, quid non
mortalia Pectora cogis* (sayeth the Po-
ete) What dothe not the loue of
money make a manne to doe : Abo-
latrie, Adulterie, Murther, Theftes,
Lying, Swearyng : yea Treason,
bothe agaynste Chryste and Chry-
stian kyngdomes, are the naturall
fruites of thys monstrous tree, and
the bitterest Berrie that thys roote
beares.

1. Tim. 6.
verse. 10.

I hadde almoste forgotten (Usu-
rye) a yonger Spryg, and later graffe
indeede, than anye of those I shewed
you befoze : but yet for mischiese, it

D.g.

doth

A godly Sermon.

doth surpasse them all (excepting euer Idolatrie) I thinke in my conscience the Deuill is the only life thereof: and as a man hauing manye childzen, yet sometimes the last doth most resemble his father, so can not I see the Diuels countenance, complexion, and condition more lively naturall in any one, thā in this bryamble of Hell. How oft wyl you heare of this geare withoute amendinge: there is small or no hope left for aftercommers to do any good at all therein: and yet we must speake stil against it for all that. The Prophetes hadde not all successe, nor the Apostles preuayled euerye where, and Chryste hymselfe ceased not to giue it oute, though he knewe the peruersenesse of the proude Pharises would not learne Wisedome, nor receyue Counsaile of the Lorde. As a nette full of birdes, so are youre houses full of thinges gotten by deceypte, sayeth Ieremie: will you neuer enter thys in youre accompte: when

Jeremy. 5.

A godly Sermon.

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When I haue gotten the whole worlde
and lost my owne soule, what haue I
gotten? or what shall I geue to buy
it agayne? no no, there is nothing left,
you muste lette that alone for euer.

49. Psalmie. It cost more to redeeme a
soule, not gold, nor syluer, but the preci-

1. Peter. 1.
verse. 18.

ous bloude of Iesus Chyste, as of a
Lambe vndefyled. &c. It were a gol-
den sentence therefore, and worthe to
be preferred ouer all youre reckonings
and dealings, whiche the wise King
hathe, keepe thy hearte wyth all dili-

Proverbs. 4
verse. 23.

gence, for thereout springeth life. Shal
I not saye that you are couetous and
cruell: can you for conscience denie it:
if flyght wares and lyght waighes:
if lying wordes and false othes wyll
proue both, then maye I safely con-
clude both. What trade can you name
me that Sathan is not as free of as the
best? I list not to blowe vppe youre
skirtes, or to shewe youre shame a-
broad, but youre selues doe not hyde

D. iij.

it,

A godly Sermon.

Rom 6.

it, and it is displayed in a manner to all the worlde : youre entertaynemente of Sathan is so good , you preferre hym, and plucke hym in wyth both handes, and many trulyer serue him, than the Lord, himselfe: and therefore as Saincte Paule sayeth , Ro- maynes. 6. you are hys seruauntes whome you obey. If you be out of obedience of God, you are straightway out of seruice, and by consequent out of wages : and wherefore else is the Diuell called the Prince of thys worlde, but for hys multitude of Subiectes: the waye to Hell is wyde and broade, and manye doe trample and runne in it.

Gen. 6.

I can compare couetous menne to the Gyauntes in Noahs tyme, whyche were not onely cruell, but sylthye wyth the daughters of men, whyche broughte in robberye and spoyle firste into the worlde : suche monsters were theyr fathers, and suche Camels are their

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A godly Sermon.

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they? Chyldren, and therefore it go-
eth harde wyth them, and there is a
soze tryall remainyng for them: For
it shall bee easyer for a Cammell to
goe throughe the eye of a nedell, than
for suche ryche menne to enter the
Kingdome of God: or to the soule
carrion Kaen, whyche flew out of
Noahs Arke, and returned not a-
gayne, being deteyned or holden
backe wyth the fylthy syncke of
carrion dead bodyes that were drow-
ned, euerye garbage or baggage
is good ynough for them, *Dulcis odor
lucris ex re qualibet*, The sauoz of gayne
is swete out of the vilest thyng: Or
to folishe Esau, whyche for a messe
of pottage dyd make awaye his
inheritaunce. They maye saye they
are Abrahams Chyldren long y-
noughe, but Abraham hadde two
sonnes, the one of a bondewo-
manne, whyche was Ismaell: So
D. iij. Hagar

Math. 19.
verse. 24.

Gen. 7.

A godly Sermon.

Gen. 21.

2 Kings. 21.
verse. 19.Miche. 3.
verse. 10.

Hagar is your mother, and you resemble much the envious children of covetous *Laban*, an Idolater, who might well be your father, for covetousness is Idolatry: *Achabs* example doth declare your fault, and doth it not threaten your punishment? I am wearie to enter the common beaten discourse of this byting and dogged sinne, nay devouring and diuellish sinne *Usury*. But for short and long, this you haue to trust vnto, that if *Syon* be buylt wth blood, and *Hierusalem* with iniquitie, *Syon* shall be ploughed vp, and *Hierusalem* made an heape of stones. London builds apace, beware of blood and iniquitie, for it is not *Tyre*, nor it is not *Sydon*: it is not *Comorah*, nor it is not *Sodom*: it is not *Iherusalem*: it is not *Syon*: it is not London: nor it is not *Englande*, that shall so escape scotfree, and sweepe stakes w^{thout} all measure, but **G O D** shall reckon wth you

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A godly Sermon.

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you in his rage, & giue you a tast of his
anger, as an earnest penny in this life,
of euerlasting paines in y^e life to come,
if ther be no ho. And if you bꝛæde Coc-
katrice egges, of whiche whosoener ea-
teth he dieth, and he that treadeth on
them, Serpentes come vpp: if you
weaue the Spyders webbe, whiche
makes no clothe: if the deedes of wic-
kednesse and the workes of robbery be
in your hands, well you may looke for
health but it is farre from you. Of the
seuerall sortes of wicked bꝛaunches,
all spꝛouting out of this popsoned bo-
dy (būry) couetousnesse beyng the roote
of all, I leaue to speake at large: as of
Masters detayning seruants wages,
it is a crueltie and comes of couetous-
nesse, a rozing sinne whiche shall make
the wꝛingers houle for it, if they repent
not in tyme: remember you haue a Ma-
ster in heauē, and let not the hyꝛelings
wages tarry with the al night, as ma-
ny make them reape their labour for

Esay. 59.
verse. 5.

Collof. 4.
verse. 1.

D. v.

their

Esay. 3.
verse. 15.

they: paynes: such grubbers there be,
whiche grynde the faces of the poore,
and lurch them as they list, vsing them
woꝛse than many a man woulde vse a
beast: they coste moze, and are as deere
in Chyistes eyes as thou, and moze
pꛛecious too, and thou keepe that way,
foꝛ the ende thereof is destruction: this
is a great faulte of Gentlemen in the
Countrie, and of some in the Citie too,
as harde harted and mercylesse as the
beste: take heede least in the bitternesse
of theyꝛ griefe they curse thee, and their
crie come vp vnto the Lorde.

I say nothing of exequutoꝛs, which
may wel be called executoꝛs, foꝛ spoy-
lyng of Orphanes, infantcs, and wid-
dowes, which are theyꝛ owne caruers,
and begger and beguile them to whom
the right belongs. And here my thyntes
I see the secrete iudgements of God on
goods ill gotten, as Dauid sayeth, thou
scrapest and canst not tell foꝛ whome:
thou rakest into thy clouches and
knowest

A godly Sermon.

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knowest not who shall possesse thee, perhaps thy crequitor, & perhaps a straunger, sometimes thy enemy, and sometimes thy owne sonne (and none soner) shal consume and scatter abroad, what thou with toyle and turmoile, with ventring of thy body and ventring of thy soule, hast miserably scratched together in all the dayes of thy life: it is flushe in a yere, nay sometymes in an houre, if they fall kyndly too it, as many yong maysters doe: suche prodigall pranks haue made a cleane riddaunce of saye possessions in a shorte tyme, and theyr punishment is righte for it, that seying they are so forward too beginne where theyr parents lefte, they muste be fayne to make an ende where theyr fathers beganne: thus misery meetes with prodigalitie, and prodigalitie endes in misery as it is mete: and I would bothe olde and yong would marke this lesson well, & learne to do wel with Hammon whilst they haue it, for either the man,

A godly Sermon.

oz Hammon, oz bothe will alway at length, and cannot tarrie still. It is an olde verse and forgotten of all, *Da tua dum tua sunt, post mortē non tua sunt*: Giue thine whyle they are thine, for after death they are none of thine.

I am led by occasion of these words to another kinde of crueltie, and it is very needefull now to be hearde, in good time be it spoken therfore, I pray God: and this growes out of the bowels of couetousnesse too, and beareth hardnesse of harte, and as Christ forgetolde so is it come to passe, y charitie is wared cold. But as it is an argument of the whole woordes ouerthrowe when vniuersally winter shall come ouer charitie, so is it strōg as a conclusiō of the cōfusiō of y citie that hath lost the beate of christiā loue and pittie: if thy enemy hunger, feede him: but we are so farre out of charitie, that we woulde feede on him rather, though Salomon himself counsell vs, oz a greater than Salomon, eue our Dani

Math. 24.
verse. 12.

Prover. 25.
verse. 20.

A godly Sermon.

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Sanctour, commaunde vs the contrary:
and herein he goeth, so farre that many
are content to let him goe alone. When
he bids vs loue our enemies once, that
goeth harde, and it is agaynst Adams
adamant harte: yet muste wee so be per-
fect as our father is perfect. But wee
are so far out of square, that we scarce
loue our friends, every man is so in
loue with himselfe, and Chyestes newe
commaundement is made no commaun-
dement, loue you one another. I cannot
denie but that there is a generall pro-
uision for the poore in this Cittie, and
your Hospitals finde good reliefe, (God
be thanked for it) for he doth it, but eue-
ry private mans deuotion is very smal,
& I shrewdly suspect, that priuy almes
come shorte, your shoppes haue so sha-
ped you after this worlde. The Phari-
sees were prodigall for prayse, I would
Christians would learne to be liberall
for very shame. It were well and some
would not take away that y^e poore haue,
such

Math. 9.
verse. 44.

Iohn. 15.
verse. 12.

A godly Sermon.

Math. 25.
verse. 35.

Marc. 10.
verse. 21.

James. 5.

such clinchers there are: but as he that giues vnto the poore lendeth to the Lorde, so he that taketh or stoppeth away from the poore taketh from the Lord: or else how should that be true, I was hungry you gaue me no meate, I was thirstie, you gaue me no drinke, &c. Shall our mayster commaunde vs to sell and gyue, and shal we gayne and yet giue nothing? whose seruants are you, iudge your selues, that you be not iudged of the Lorde: surely his whom you obey. Rom. 6. Well, what say you, and the poore lye vnder euery wall, and crie vnder euery stall, and die in the streates in the tyme of the Gospell: vndoubtedly there muste needes be crueltye with extremitie, you will say, & therefore surely I say, that as this Citie is lamentable for the multitude of y poore and wretched me, so is it moze to be lamented for the miserable riche me: why did James else say, weepe & howle for the miseries that shal fal vpon you you riche

A'godly Sermon.

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riche men : but that bicause you eate
Gods people as bzead, your selues shall
be eate as flesh, & you shalbe but a pray
to y^e enemye auēger, & come to a misera-
ble ende for it. But some will say vnto *Obiect.*
me, what needes all this, I am sure we
keepe good houses, & spēd largely, & deale
liberally, and therfore this is a flāūder
(in a mater of truth say I for the grea- *solut.*
test number:) In dede there is a mise-
rable sparing, & you will auoyde y^e well
inough: & there is an vnmeasurable spē-
ding, & you ar wise inough for y^e tw: But
there is an vnniercyfull profusion, and
what say you to that: y^e Prophet Amos *Amos. 9.
verse. 4.*
saith of thē in his time, they lye in beds
of yuozy, not so costly a woodde at that
time, as is to be found in the beddes of
our age, cōparing time with time, and
place wth place, or howsoever they bette-
red vs in y^e wood, we passe thē all for cu-
rious work: y^e prophet names no doune
beds nether, perhaps y^e fethers was thē
the only vse, but now, nicenesse is more
dainty

A godly Sermon.

daintie thā so, & couetousnesse moze cun-
 nyng for the turne : they? Drinkyng of
 Wine in bolles, doth shewe that curious
 wrought goblets, and counterfaite Hy-
 peccrice was not then knowne of olde :
 they noynted themselves with swēte
 odors, but we perfume our selues with
 the dearest muske : they did eate the fat
 calues out of they? stalles, & the yong-
 lings out of they? flockes, but we are
 farre beyond them, for Ucale and Mut-
 ton is to grosse for our diet, nay y Sea
 with all his fishe, the ayer with all his
 byrdes, and the earth with al hir beasts
 cannot satisfie our beastly appetites. A
 Cooke among prophane menne was a
 straunge arte, and banished out of some
 common weales, as a superfluous sci-
 ence to make menne eate moze than
 nedes: but in England, it is a great oc-
 cupation, and in London a very riche
 company. I speake it not agaynst the
 necessary vse of them, but agaynst the
 needelesse abuse of such as are cunning
 and

A godly Sermon.

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and curious, and very costly to no purpose: & he is counted y^e finest Cooke now adays that cā inuent new fashions, new deuises, & new disguises. None of al this could Amos charge Israel withal, and with al this is Englande too truly to be charged. Well, lette vs see what this wrought in them, surely this, that no man was sozry for the affliction of Joseph: and can there be any lesse effect in vs, the cause being greater: or is not the Diuell so wise nowe as he was then? Surely riche men to spende are franke and free, but the poore fare neuer the better. So *Dives* spent largely, for hee faced deliciously euery day, but *Lazarus* coulde not gette a crumme for all that: hee speedes well that gettes a crasse in these dayes. But you will say in deede, he was harde harted and merclesse, and wee trust that there is none suche now: I pray GOD there be not: I marke this yet, whether to cause your Charitie, or to condemne your
C. crueltie

Amos. 6.
verse. 6.

Luke. 16.
verse. 19.

crueltie, GOD doth so appoynt it, that the story of *Dines* and *Lazarus* is the oftenest Grace at euery riche mans table, I hope for the beste. I will helpe you a little to my power, and put you in remembrance of this, least you should deceyue your selues, bycause that *Dines* is dead, and yet hee is aliue, and so of *Lazarus* who is dead, and yet he is aliue also: for though *Lazarus* be in Heauen, yet *Lazarus* is on earth, and *Dines* is on earth, and *Dines* is in Hell. Goe to now you riche menne, take heede, and beware of cruelty, and pray for charitie: you are but Stewardes, lay it out: you are no Lordes you may not lay it vp: Make you friends of the wicked Mammon, whyle you haue time, for your tyme is not for euer, and perhaps it is not long.

She heard not the voyce. I will runne ouer the particular causes as briefly as I can, for I haue bene long, and I am asfayde of the tyme.

This

Math. 26.
verse. 11.
The poore
shall you
haue al
way with
you, but
not mee.

A godly Sermon.

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This firste faulte is the Originall
cause of all erreure, bothe in Reli-
gion and liuynge, and it hath bredde
monstrous Heresies and mischieuous
enormities at all tymes, (especially in
the Church) whyle we haue leste the
voyce: and when Hierusalem had com-
mitted those two euils, to forsake God,
the Well of lyfe, and to digge broken
Cysterns, that woulde holde no wa-
ter, it was no maruayle that God gaue
them ouer to strong illusions, and to
beleue lies, to kneele to euery peece of
wood, and say these are our Gods. first
they harde it not bicause y greater sort
gaue no care to the Prophets: & so Lon-
don heareth it not, for though here be a
great assembly, yet what are you to all
the rest: This is a general plague, that
the fewest flocke to the church in euery
place. Secondly bicause they hard it not
effectually: & so we are guilty too. We
preache not (my brethren) bicause you
should heare vs only, & for no other end:

Jerem. 2.
verse 8.

C. ij.

for

Luke. 11.
verse. 28.

Math. 8.
verse. 22.

For so wee were as god hold our peace,
or make a noyse with our fete as with
our tongues, but that you should do, al-
so, for none are blessed but they that
heare the worde, and keepe it: Whiche
fault is greater indge you, not to come
at all, or to come, and not to heare, or to
heare and not to follow: as god neuer
a whitte as neuer the better: the audi-
ence of y dead bodies vnder your fete,
is as great and greater, is as god and
better, than you, excepte you minde to
follow that you heare, for so Christ said,
let the dead bury the dead, but followe
you me. If the worde be the power of
God, as it is, Hebrews. 4. Let it worke
somewhat in you for shame. I can tell
you thus much, you shal gyue accompt
for that you haue hearde thys nineteene
yeares long, GOD will call a repeti-
tion, you can expresse no greater con-
tempt agaynst God, than so lightly to
accept of his worde.

For our living. Thy word (O Lord)
is

A godly Sermon.

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Is a Lanterne to my fete (saith David)
and a light vnto my steppes : whereby
then shall a yong man or an olde man, Psalm.119.
or all menne safely direct themselves,
but by the worde of God : whiche lay-
eth downe rules for all estates, ages,
persons & degrees. Here is the fathers
dutie & the sonnes, the maisters and the
seruauntes, the Princes and the peo-
ples, the Magistrates & the Ministers,
which while Ierusalem heard not, shee
cared not which hande shee tooke, for the
vngodly haue no feare of God befoze
they: eyes, bycause they know nothing Psalm.19.
of the worde as they ought to knowe.
So playes the Pope, he wil not be tri-
ed by the worde (but he shall whether
he will or no in the day of iudgement,)
lette him ryde on cocke horse, nay on
mens backes, & treade on Emperours
neckes, and keepe a cople like the Di-
uell in enery kingdome of this worlde,
hys craltynge vp to heauen, shall but
deeper plunge hym into Hell, for not
hearing

C.iiij.

hearing

A godly Sermon.

hearyng the voyce. Obedience is better than sacrifice, and the holy Ghost alwayes wiser than menne: God is true, and all men are liers: the golde that is purified seuentimes, is not so perfect as his woꝛde: wherefoꝛe all adders too, oꝛ takers fro, are accursed. Heare O heauen and harken O earth, sayde Esay, Esai. 1. in his tyme, and what may wee say in our tyme, it would grieve your harte to tell a tale to a poste, and it woulde encourage vs well to speake to willyng menne. I will hyde nothing from Abraham, sayde God, foꝛ hee will shewe it hys chyldzen, and teache it his posteritie. Would O O that as you are not alwayes chyldzen but sometimes fathers, so you were not alwaies learners but sometimes teachers. I woulde you were all preachers. Numeri. 11. verse. 29.

She receyued not correction.
This is a seer cause that the prophets warnyngs were but winde, but this woꝛde

Reu. 22.

Esay. 1.
verse. 2.

Gen. 18.
verse. 19.

A godly Sermon.

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worde shal burne as fire, and make the
 people smoke for it. As doctrine is cold
 without reprehensio, so are threatnings
 in vaine without correction. This made
 Jonas so angry with himselfe, that he Jonas. 4.
 wished death again, because he thought
 it a discredite that God had not so dealt
 with Ninuie as hee had pronounced.
 But the anger of manne dothe not ac-
 complishe the iudgements of God: and
 he is mercifull to spare, & righteous to
 reward, when & whom he wil. I would
 to God, the case were so with this Cit-
 tie nowe, as it was with Ninuie then.
 The incurable malice of Israell, even
 of Gods owne people is here display-
 ed and expessed, that neyther wordes
 nor blowes, neyther speakyng nor stri-
 king, neither gentle promises nor sharp
 reprehensions, neither faire meanes nor
 foule coulde do the any good at all: for if
 prophesying wold haue serued & turne,
 why? early and late, she lacked none: or
 if punishment coulde haue wrought the

C. iij.

seate

Bycause
they are res
probate.

seate, for dearth, sword, captiuitie, plague, &c. shee wanted not: warning by wordes dothe worke with many of Gods chyldren, but correction winnes them all: and nothyng will doe with the wicked till condemnation come.

hee is sayde to receyue correction that is bettered by it, as Ezechias the King, Dauid the Prophete, Joseph the Patriarch, Job the holy man.

It was good for all these that G D D had humbled them: but where there is no fruite, there all is losse, and that correction is not receyued. As a potion taken for health, if it worke not, there muste bee a quicker, or else the disease remayneth still: even so if one punishment will not doe, a kynder muste bee putte in pzoofe, and as where the Physition ceaseth of the seconde attempt, hee seeth small signe of recovery, and that mans state is dangerous: euen so where G D D giues order and lettes alone, there is no hope

of

A godly Sermon.

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of remedie : and that mans case is desper-
 ate, for whome he loucheth, he cha- Ren. 3.
verse. 19.
 stiseth, and scourgeth euery sonne that
 he recepueth : and if you be, not vnder
 chastisement, that is, if you receyue
 not correction, whereof all his chyl-
 dren are partakers, then are you bas-
 tardes and not sonnes, Heb. 12. but it Heb. 12.
verse. 6, 7, 8
 was farre otherwise with this people,
 they were as Horses & Mule, in whome
 there is no vnderstandyng, nay the
 Oxe dothe knowe hys owner, and the
 Ass his masters cribbe, but Israel
 will not be made to knowe hir God, it Esay. 1.
verse. 3.
 is a stiffnecked people, she wyl receyue
 no correction, she hath cast the
 yoke of obedience ouer hir shoulders:
 why shoulde yee be stricken anye more
 (sayeth Esay) sayng that you are euer
 falling away? Verse. 5.

Lette vs now see this in our selues,
 whether we haue anye correction or
 no, and if we haue, whether we re-
 ceyue it as we ought to do. God hath

C. v.

played

1 Chron. 21.
Verse 13.

played the fathers parte, in sparing vs from famine, from Battell, from the Sworde, and from Captiuitie and bondage; the common euentes of Warres: and hee hath visited vs wth a gentle plague, the disease that Dauid chose. And what hath it done? it hath mended, as manye as it hath ended, not one that hath not bin sicke is the better, where as the good chylde is in a we, and dothe as much at the shakynge, as at the stryking wth the rodde: nay I maye saye to you, manye haue bin visited, and are recovered, but for theyr lyfe and conuersation, they are the worse: and doe they receyue correction then? excepte hee shoulde rente asunder the verye Heauens, and breake the Cloudes, and come downe hymselfe to visit, I thinke wee are at a poynte for all other visitations. I remember what the wicked man sayeth in hys hearte, There
is

Psalm. 14.

A godly Sermon.

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is no **G O D** : but lette vs not egge
hym to farre. God is prouoked eue-
rye daye , but if a manne wyl not
turne, hee hathe whette hys **S**woorde,
hee hathe bente hys bowe and made
it readye, hee hathe prepared for hym
the instrumentes of death. It is not
ynough to saye **G O D S A V E T H E**
Q U E E N E, & yet by our disobediēce,
cause hym to take hys awaye. Our
Sauoure wepte ouer Hierusalem,
for that shee knewe not those thynges
whyche belonged to hys peace. En-
glande hathe peace, the Lorde long
continue it , and open oure eyes, to
see the thynges that belong vnto
it, as well in pietie and religion, as
in policie and reason . Happye are
they whome other mennes harmes
can make to beware . If Fraunce,
Flaunders , Spayne , and all the
whole Worlde besydes, can not bee
a sayre and sufficient warning to vs,
let

Psalme.7.

Luke.19.
verse.41.

GoJ for.
bidde.

lette vs take hēde we be not made an
example to all the world.

Shee trusted not in the Lorde.
This is the thirde cause, and it is the
fountayne of all unhappinesse, not to
depēd of Gods prouidence. This made
Israell hunt after Idols so, and putte
hir trust in Horses and strength of mē,
to bē so cruell in dealing with decept.
And what shall I saye of oure engro-
cers, focestallers, foiset takers, Usu-
rers, oppressing Landlozdes, of mur-
muring rich men, that euer are afraid,
and neuer haue ynough: that you trust
in the Lorde? I will not disproue youre
faith, but if you do those things which
denye and despye the faithe, which fight
agaynst the faithe, if you iustisye them
of little saythe, that cared but for to-
morrowe, and youre carke be for a
hundred yeares, though your carca-
ses can not tarrye so long. You maye
talke of Gods Prouidence as long as
you wyll, and bclēue you be that
list.

Math. 6.

A long li-
uing and a
short life.

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list. Your trust is not rightely in the
Lorde: and if you mistrust his prou-
dence, by my counsaile you shall my-
strust youre owne prouision, and ge-
d reason to, for hee will take whether
hee wyll at his pleasure. Thou soule,
this nyghte shall I take awaye thy
soule, and whose shall these thynges
bee then whyche thou haste prou-
ided?

Though
our Land
lord be on
earth, yet
our lyfe
Lord is in
Heauen.
Like. 12.
verse. 304

Agayne, there are a sorte that goe
downe into Egypte, whome Esay cur-
seth, whyche seeke wyse women, olde
beldames, for yong women wyth
childe, Witches and sunnyng merue,
for thynges lost:

Esa. 34

It was a greate faulte in this peo-
ple, & Manasses & Aholater was sorely
gyuen to it, to obserue dreames, sin-
gynge of byrdes, and the lyke paltrie
as manye doe nowe, the howlyng of
Dogges, the gnawynge of Rattes, the
spottes in the hande, the cryng of
Rauens, the flyng of Twles, a sorte
of

Popery
is yneth
vwith Sore
cery.

of sonde obseruations and dreames,
 olde wyues fables, whereby the Di-
 uell deludeth manye, and weakeneth
 theyr faythe. Saule woulde needes
 consulte wyth a Witche though he
 hee hymselfe hadde putte them downe:
 yet when Samuell the Prophete
 was deade, so bewitched was King
 Saule, but shortlye after, if not the
 nexte daye, hee raine on hys owne
 Sworde. There is a Plague in store
 for all forsakers of G D D, and
 seekers to the Diuell: hee dothe ab-
 horre it, and precisely forbiddeth it
 in the eyghtenth Chapter of Deute-
 ronomie.

1 Sam. 28.

Deut. 18.
 verse. 10.

Nowe for them whiche fye the
 Plague, whether they trust in the
 Lorde or no, here are manye woulde
 sayne knowe, and I wyll bee as wil-
 lyng to declare my opinion therein.
 I can not desyue it absolutely, or sp-
 nallye determine the case, but I leaue
 it to

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it to my betters, and it is conscience
in deede that strykes the stroke of
trust or mistrust, and therein eue
ry manne canne best tell hymselfe:
for as thy lyfe dothe declare thee to
manne, so thy faith dothe shewe thee
vnto G D D, and *Tenera res conscien-*
tia est, quae nec tangi nec angere debet, Con
science is a tender thyng, and maye
not bee touched nor troubled. I maye
learne it a signe of weaknesse, but
not flatte infidelitie, for thou mayest
both tarrie and slee an Infidell. And
there is a desperate kynde of tarrying
with preposterous wordes, whiche
I vtterlye mislike: and that same harde
opinion flatte agaynste all Physicke,
that the Plague is not infectious, I
canne not allowe: they haue no reason
to make it good that so saye: but they
byng particulare experience, whiche is
no pꝛoofe at all, as though God coulde
not be god, and the Plague infectious.

Let

Let him that hath a gift to tarry, praise God for it, and let him not triumph over him that hath it not : and yet I would euerie man were as he . But mans nature is verie frayle, and his flesh sone afrayde, and euerie bodie hath not the like measure of perfection and strength . Agayne, some are more bounde to tarry than other some: as publike persons, the Magistrate, the Minister, the maister of householdes that haue any publike office, charge, or function, let them looke vnto it : and for the rest that flye away, if they doe prouide that their neighbours doe not lacke that conueniente comforte and sufficient succoure whiche their presence mighte yelde, I say it is the safer. But to aunswere rash concluders, whiche are hastie to giue sentence, and do condemne their brethrens conscience, whiche say absolutely, it is lacke of faith, and altogether vnlawfull, it is to flye from God &c. As though God were

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were the plague. I say, if you wil needs
proue your sayth for your tarying and
playing y^e men, then must you find a pro-
mise for your sayth, or els it is no faith.
For eternal life we haue a promise, and
therfore a faith: & wher in al the Scrip-
tures haue you anye promise that God
wil spare him or hir, that vpo their trust
remainē & tarie by it: whereas as godly
and as faithfull are takē away, as Infir-
dels and wicked: nay, I think rather the
wost are left behinde to amende, and it
will be, or to feele a sorer plague. For as
Augustine sayth, it is a temptation not
to be tempted, so surely may it be a hor-
rible plague not to be plagued, as I
haue proued before. Away with that
Heathen prouerb, which is too common
among Christians: He that dieth this
yere, is scused for the next. Nay, he
that dieth this yere, & not in the Lorde,
is excused neuer, but dieth for euer. Let
vs rather pray the Lorde to enable vs
to doe our dutie in all spiritual strength,

f.

and

and to comfort one another in sicknesse and in health, and let vs beseech the lord to remove this plague far frō vs, seeing we can not remove our selues from the plague, the wings of the morning cannot do it, for he is every where. Haue mercy vpon vs therfore, O Lord, according to thy wonted mercy, like as when thou commaundedst thy Angel to cease from slaughter in the time of king Dauid: so if it be thy blessed will, take frō vs nowe this pestilence of mortalitie, and shewe thy louing countenance once agayne, and be not angry with vs for euer.

A prayer.

She drew not neare to hir God. This is the fourth and last cause. As a wilde Ass in the mountayne comes not neare his catcher, so Israel withdra- weth hir self frō god hir keeper. Christes crying, Come vnto me, &c. Mat. 11. dothe tell vs that he can not abide that we should wander & stray to any other. To come neere, is not thy bodily going to the church, or pharisaical pressing to y^e high Altar, but it is a spiritual appoaching,

Iere. 11.
Vers. 28.

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euē as God is a spirit. John. 4. Which
words S. James useth too, & expreſſeth James. 4.
verf. 8. what it is to draw neare vnto god: it is
to clense our hands, & to purifie our har-
tes. It cannot be but a great comfort to
vs, that God is euery where: & religiou
doth nothing els but ioyne vs vnto him,
as superstitiō doth separate vs frō him:
and therfore it is called fornication. Al-
so prayer is a speciall of this generall,
wherby we talke with God, & come be-
fore his presence, as Abraham talked
with God for Sodom, & euery faithful
child of God for himselfe. But they that
seeke other shifts, & neuer aske of god, as
king Asa sick of y gout, sought Physitiōs
and neuer sought y Lord, they are runa-
gates frō god, & they shal dye as y king
did, without help: for the Lord is soue-
raigne, & ruleth al things by himself, and
though he lend vs ordinary meanes, yet
he leaues vs not to thē alone, but would
haue vs seeke all things of him, who is
the fountayne of al good things.

J. y.

Hir

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Hir Rulers are as roaring Lions.
 • Least the Prophet should seeme to saye
 any thing that he could not proue, and
 so slander the state of Ierusalem, ther-
 fore as he named the faults before, so he
 commes nowe to the persons also, and
 that the very chiefe. Note here howe
 necessarie it is to come to particulars,
 and to poynt at, and paint out sinne, in
 whom soeuer it is. He that speakes ge-
 nerally, speakes to no man now a days,
 for every body can possit it off, or sport it
 out so prettily. As the woman of Sama-
 ria by the well of Sichar, was verie
 pleasaunt with Christ, until he tooke hir
 by for hir adulterie: So every man had
 bin faultlesse here, and the Prophet had
 not bin very playne, they woulde haue
 set as good a face on it as we doe. But
 as the good Physitian to heale the body
 doth minister many things agaynst the
 minde, so much more shoulde we to
 heale the soule, deale playne agaynst the
 body, especially seeing that, *Quo granior*
est

John. 4.
 Verse. 16

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est causa, eo intentior esset cura, The cause
being greter, there shuld be better care.

I pray you see how he calles the best
(Beastes) here, what are the rest then?
iudge you: and not only vnder Manas-
ses, but also vnder Josias a good king,
were naughtie Rulers to be found. And
here are names of purpose mette for
them, whatsoeuer other titles they take
to them selues. As a roying Lion and a
hungry Beare, so is a wicked Magi-
strate ouer the poore people, sayth y wise
king. The prouerb of a slouthful slouen
is witten in the. 22. of the Prouerbs,
that euer when he shoulde doe any good,
there is a Lion in the strate. But and
it be true in dede that a Lion sittes in
iudgement to denoure whom he shoulde
defende, then equitie shall haue a colde
suite: and therfore among many other
things it was wisely sayd of Salomon:
There the common welth doth flourish
where the good do beare rule: but where
the wicked strike the stroke, there the

Prou. 28.
vers. 15.

Prou. 22.
Verse. 13.

ff. iij.

godly

godly hide their heades.

God is our
keeper.

We haue a most mercyfull and gra-
tious prince, Elizabeth, God in mercy
long preserve and keepe hir. Amen. She
is a Lambe and no Lion: and where she
giues the Lion, it is to be wished that in
this sense she had many Lions, I meane
men of courage and valour: But as she
hath hands ynowe, so I pray God she
haue many harts, and then we shall doe
well ynough.

For both
hir Magi-
strates and
Ministers
were cor-
rupt.

Here is the picture of Ierusalem, a
monstrous body, a roying Lions head,
a rauening Wolues throte, a Camels
neck, a Cormerants hart, neuer an eye
but starke blinde, not a right hande or
foote, but talants like the Duell: so that
you might rightly borrowe the Poets
verse, to say, *Monstrum horrendum 11. forme
ingens, cui lumen ademptum.* And all this
is for the crueltie in the Princes, the co-
uetousnesse in the Priests, and corrup-
tion in the people. Suche a foule body
was it, that fro top to toe there was no
whole

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whole part, from the head to the heele no
sound place : for from highest to lowest
they were all set on conetousnesse. Iere. 6.
vers. 13.

And heere I could wishe one property
yet of a Lion in all our Rulers. They
saye the Lion quaketh at the crowing
of a Cocke: So I pray God that the
threatnings of the worde may worke
with them, and quayle them: that the
spirite of Elias doubled vpon Elizeus
maye bee rayled in John: and that
suche men may be founde out as mee-
test messangers for them, whiche goe
not about the bushe, neither are blanch-
chers, but as playne as a packe staffe,
whiche put them in remembraunce
what they are, that as the Lyon though
he be the king of beastes, yet at length
is made a pray to small birds, and then
is that saying verified, Better is a
liue Dogge than a dead Lion. So they
although they be greate in authori-
tie, yet at the last they are but a bayte
for the small wormes.

¶.iiii.

And

And her Iudges are as Wolues in the euening. I wil not stand on the curious distinctiō of these degrees, but only shew you some difference of the beasts to whom he resembles the. A Lion prayeth in the day, a Wolfe in the night: a Lyon catcheth stoute beastes, a Wolfe killeth Lambes: a Lion takes no lambes, as an Eagle takes no flies, *Aquila non capit Muscas*. If a beast humble himselfe to a Lion he is the lesse cruell, but do it to a Wolfe and hee is the more fierce. A Wolfe hath a more ravenous nature, for though he bee full of spoyle, yet he takes pleasure in the bloud, for he thrustes his snoute into the bowels of a lambe, rooting and ronsling for the hart: and therefore in scriptures, the enemies of the Church are often called Wolues, and for no vnlike qualitie are wicked Iudges here resembled to them.

Whatsoever is rightly done of the magistrate, may be sayde to be done of
 God

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god himself: & I haue said you are gods.
Take heede therfore what you do (sayd
Josaphat a good captaine, when he oꝝ
dayned Judges) foꝝ you execute not the
iudgments of men but of God, and ther
is no vnrighteousnesse with him'. Sit
not with his authoritie then to practise
your owne crueltie, if you do: you haue
lost your warrant, and it is of your self,
& you are no magistrate, but a Wolfe:
and the widow crie, and the fatherlesse
weepe foꝝ his ryght, the lambe is fallen
into the Wolues talues. But the blood
shal crie foꝝ vengeance, and neuer cease,
and reuenge shalbe redy, & neuer sleep,
foꝝ hee that made him shal heare hym.
Now, as that Judges case is clære, that
iudgeth thousands in truth and equity,
so is his moste grievous that condem-
neth but one vnjustlye. Remember the
righteous God that hath no respect of
persons but is a iust Judge, remember
that *Potentes potenter punientur*: the migh-
tie shal be mightily punished, and mer-

2. Cro 19.

Ecclesi. 4.
Verse. 6.

f. b.

by

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Vvrd. 6.
Verse. 9.

Deutr. 16.
2nd. 19.

Exo. 18.
Verse. 21.
Mark these
three notes
you that
are Magi-
strates.

cy is graunted to the lower sort, but the
magistrate shall haue a soze triall. Wyl
you knowe who hath set you in youre
seate: that same God, that raised iudges
vnto Israc. 2. Judg. Verse. 16. Will you
know to what end: it is to do away euil
from among his people and to iudge the
with iust iudgement. Put to your bel-
ping hand then in the name of God, and
let two scales fal from al your eyes that
haue to deale in iustice, the one is (con-
tousnesse) that you may see right, the o-
ther is (cruelty) that you shew no wrong,
and as much as you can, by clemencye,
pittie, and mercy, anoyde the name of
Holues. But against the wicked be Li-
ons and spare not, as Jethro counselled
his son in law Moses, to picke out men
of courage, men that feared God and
hated contousnesse to gouernye people.
You had neede of stomack and courage,
and to be Lions some times, for you shal
miste wyth diuels else now & the. Here
is suche cutting and slashing, as if men

werre

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were Dren and not Christians. I thinke the sworde you cary should be able to commaund vpp euerie sworde into his sheath, or if they cannot rule theyr handes, I am sure you haue authoritie for theyr legges. I reade in the .4. of Genesis, that hee that killed Caine a murthurer, should bee punished seauen folde: I am sorie it is made so light a matter in our time. I speake not vnto you to make new lawes, I knowe you cannot, but to erecute olde lawes, & to bee more exquisite on the tryall of him that hath cutte a throte, than of hym that hath cut a purse. Oh Lord, that a murthurer shoulde finde any one friende in a Christian common weale: but of nobles: of Iudges: of magistrates: it were to intollerable: a poore theefe packes to Tyborne, but a manne kyller, a murthurer, can shyfte bys legges oute of the shackle, and slippe his necke oute of the haulter.

Gene. 4.
Verse. 15.

For as the
body is
more
worth
than rai-
ment, so
the life is
more pre-
cious than
living.

In

In Platoes common welth, he ¶ killed
 one was thought worthe death twice:
 firſte for natures duetye, ſecondlye,
 for the life he toke away: & ſhal a Rus-
 ſyan kil twice in a Chriſtian eſtate be-
 fore he can be met with once: And here
 I haue a ſate to your honours, I wyl
 not ſpare to ſpeake, howſoeuer I
 ſpeeke, I ſhall diſcharge my conſcience
 yet, and the burden ſhal be yours: it is
 to renewe my petition, whiche once I
 made to your predeceſſor, for more con-
 demned priſoners: make no ſuch poſte
 haſt I beſeech you, that you daſge their
 ſoules with their bodies. They are cut
 off to ſave their ſoule, but & you make
 no care of that, take heed that you haue
 not as thoſt a warning, and a more ſo-
 dayne departing your ſelues. God hath
 ginen you ſaire warning, by many late
 and lamentable examples, euen of your
 own Cloke. I diſcommend not due ere-
 cution of Juſtice, it is no piece of my
 meaning, but mercy is alwayes better
 than

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than Sacrifice. Wherefore let it euer
ioyne with your iustice, or else there is
no difference betwene damning & con-
demning on your part: the olde Poetes
had a blind saying, (*Dimittam te orco*) He
sende thee to hel, when anye man was
don to death: but Christiāns haue a bet-
ter phrase (I trow) & I truste they go to
heauē. Wel, to draw toward a conclus-
on with you which are our honozable
gouernour and *Mayor* of this Citie, you
must remember that you are chosen in
the time of a plague, and therfore in the
time of sinne: you are come to a sicke &
a soze citie, you must therfore play both
the Physitian and Surgeon, you muste
awake out of *Endimions* sleepe, and
thrust dilligently your sword of iustice
in, to launce out all corruption and ba-
gage which is gathered in the bowels,
we stoppe not our nose so at the plague,
as the Lord doth stoppe hys nose at our
sinne: the stincke of London is come vp
before hym, God hath a worke to doe

by

by you, do not the Lordes worke negligently, for feare of a curse: Tully truly sayde (*Magistratus virum indicat*) auctoritie doth declare a man, whether he loue superstition or religion, whether he loue Justice or bybes, whether he be inclined to mercy or to crueltie, & whether he be couetous or liberal: and if hee be a Lion, his pawes: or if he be a Wolf, his iawes wil soon bewray him: the cry of the Orphane & oppressed wil hunt him and finde him out.

It comes to my minde, those three Shippes, set to *Mar. Aurelius* Empero^r of Rome out of Spain (as I remeber) full fraught wth vagabonds, loiterers, theues, Suglers, & Jesters, & in a letter he wrote that these were but the maisters of this misrule, and the captain Roges, but for the scholers themselves three hundred Shippes would not suffice. To thys end I tell you thys, bycause wee haue more than three shippes ful, by oddes. I
will

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wyl not saye, the Citty is full: but sure
adulterers and Harlottes, theues and
Macaboundes do swarme in most pla-
ces of the same, and no manerple, for
Dicing houses, Dancsing scholes,
bowling-aleyes, Alehouses, are almoste
lawlesse in euery place: me thinkes the
pollicye were as good to note on those
places (LORD HAVE MERCE
V P O N V S) as on infected houses, &
more nede to, even at this time, if there
were due searche, you shoulde finde my
wozds true. Seruice of Sermon, all is
one to them. I leaue to tell the ribal-
dye, contempte of God, and of good or-
der, blasphemy and vilanous speches a-
mongst them, that a man would take the
to bee rather Diuels than Christians.
You cannot haue all of me now, giue
eare to other when they come, I be-
seche you, and in any case despise not
the leaste that the Lorde doeth sende:
so shall you shewe in youre yeares
account,

account that you haue kepte your conscience vnbowed, vnburdened, as Samuels was before the Lorde: you may chaunce els to get such spottes and scarres in this yere, as will not out a-gayne before the Iudgement daye, the which the Lorde God forbid. Amen.

And as for the London, I must needs say thou art deepe in debte, double and treble daunger both enuiron the round about, and compasse thee in on euery side, for thou dost ouerflowe with sinne. Euen as a Condit sprouteth out water, and as the Sea someth with myre and gravell: So thou doste discover thine owne shame. Prodigalitie & pride, Deceite and fraud, and all the rest, it was first begon in thee: Thou hast infected both Court and Countrey, and theye bloude will be required at thy hands. Create neede haue we therefore (my brethren) by our tyme repentaunce to turne vnto the Lorde, that as by our example we haue fetcht them in, so by our

Iere.6.
Verse.7.

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our generall lamentation & mourning,
we may bring them out again. Who can
tell whether the Lord will yet haue com-
passion vpon vs, or no, and staye the
thing that is concluded agaynst vs? It
was one of the last offers that god made
to Israell, when he sayd, Amende, or I
will withdrow my hart from thee. Now
if in his rage he shall sweare that we
shall not enter into his rest, and in his
anger he shall withdrowe his counte-
naunce, which hath bene our continu-
aunce, then sone shall fearefulnesse, the
pitte, and the snare, come vpon vs, and
all them that dwell in the worlde. The
Lord turne our harts rather vnto him:
worke in vs timely repentance before it
be too late: make vs more obedient to
his holy worde, that we maye serue him
more truely in holynesse and righteous-
nesse all the dayes of our life, that this
miserable and paynfull life beinge pas-
sed ouer, & ended once, we may receive
an eternall and euerlasting lyfe, which

Iere. 6.
vers. 9.
Esa. 24.

C.

is

is the onely purchase of Iesus Chrit
 our onely redeemer and saulour: to
 whom with the father and y^e holy ghost
 be al glorie, prayse, and power, for
 nowe and euermore.

Amen.

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